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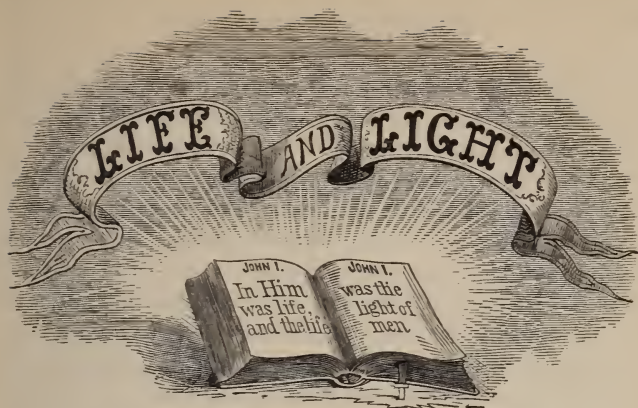
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FOR WOMAN.

VOL. IV.

JULY, 1874.

No. 7.

TURKEY.

AMONG THE VILLAGES.

NUMBER THREE.

BY MRS. S. A. WHEELER.

I WOULD like to tell you about my first tour alone. Mr. Wheeler could not leave the Harpoot work for the villages, till the snows would make it impossible for me to accompany him; and, as we had married helpers in all the different places, I determined to go alone with my faithful servant Garabed, to do my special work among the women, leaving Mr. Wheeler to visit the churches later.

We went directly to Ichmeh, twenty miles away, where we have a large, flourishing church, and a very earnest pastor. When we reached the pastor's house, before I had time to dismount, he was at the door to welcome me to his new house that had been built during the summer. I told

him I had come to spend a few days in his family, and I hoped he would not look upon me as a stranger. "We are not afraid of you," he replied: "you are our mother." I sat with them on a cushion around their low table without a table-cloth, took the wooden spoon, and ate from the common dish of rice and meat, soup, cracked wheat, or soured milk. This good pastor and his wife have lived in a small house for years with very few comforts; but not a murmur has reached our ears. Sometimes we have sought out their wants, and have always been more than repaid by the real gratitude expressed to us, and yet more earnestly to our heavenly Father. Now they have a good house with five rooms; and I hope it will soon be comfortably furnished by his people, with what aid we are able to give. I was much pleased with the interest shown in the truth here by the women and the young men. The latter meet four times in a week for an evening-school; and the evening I spent with them fully repaid me for coming to Ichmeh. When I saw the young men so much awake, I felt sure the work was well grounded.

. . . . I went with Pastor G——to a village where none of the women had learned to read, although eight or twelve came to the Protestant service. The preacher was delighted to see us, but said, "It is an unfortunate day for the Hanum, as we have had a wedding for three days. The men are at home, and have been drinking so much, I am afraid they will say some improper thing to her." — "I am not afraid," I replied, "if I can only persuade some of the women to read. Let us go and call." We were soon in a large, cellar-like room; and five young women gathered around me, all brides in this patriarchal family. Several young men also came in. They gave me a large Bible, newly brought into that home; and I read to them of the "many mansions" in our "Father's house," telling them

they could all read these sweet words for themselves if they would learn. They replied, —

“You commenced when you were young.”

“No: I was twenty-nine years old when I learned your language; and I, too, had domestic cares, and little children to care for.”

“But you have servants.”

“In this house how many women are there?”

“Six.”

“My house is larger, and I have many rooms to keep in order; I do not give my sewing to the tailor when I need a garment for my children or myself; I must be the teacher for my children, as I have no school for them; and I have only one woman to help me, unless I call in another in times of extra work: yet I have time to read your language, to hold meetings with the women, visit schools, and come here to your village to encourage you. Why do I do all this? Because Jesus has put his love in my heart; and I desire that you, too, may share in this love with me.”

“But our mother-in-law will not give us time to learn to read. If we should take time for it she would say, ‘You are lazy, and don’t finish your work.’”

“You must not be lazy: reading doesn’t make people lazy. Show your mother-in-law that you can and will do more work, and be better brides. The Bible teaches you to be diligent in all things.”

Here the mother-in-law came in; and in a whisper one of the women said, “Ask her.” I needed not to be introduced; for the rising of all the brides, and the hushed voices, showed me that the female head of the house had come in. I said, “You look young to have so many brides.” She smiled, and sat down beside me. I told her what I had been saying to the daughters-in-law, and asked her if she objected to their learning to read. “Why should I?” she

asked: "is not reading a good thing?" I knew this was only a polite way of answering me; but I thought best to make use of it by taking her at her word. I called for a primer which one of the young men was reading, and began to give the oldest bride a lesson. She knew most of her letters, but said, "My husband will not let me read." Just here he came in. I rose, and greeted him as the head of the house, and asked him to sit beside me on the cushion, as mine was the only one near. He refused, saying, "I have been drinking wine, and am not fit to sit by you."

"I will forgive you this time," I replied: "I wish to talk to you about reading." He smiled, and sat down; and I said, "I have been persuading the women in your house to learn to read; and some of them wish to do so if you give your permission. I can read; yet I am obedient to my husband, and I can do more work. The Bible tells women to be obedient."

"Let them read if they wish," he said; "but let none of them speak to me." It would be very improper for any of these women to speak to this elder brother except his wife and mother. "If they become better," he added, "I will be a Protestant, too, and go to the chapel."

I talked with him pleasantly a few moments, and then asked the mother to take me to see some of her neighbors. She took me to the house of feasting, being a relative. Most of those who were "well drunken" had left; but many women and some men still lingered. The elder brother was a Protestant and a very good man. He expressed great joy at seeing me, and gave me an honorable seat. The helper told me that one of the women in the house prevented the others from learning to read. "Let Altoon [Gold] learn to read," said the others, "and we will begin."

“Why do you not learn to read, Altoon?” I asked.

“My husband has not given his consent,” she answered; “and the Bible says, ‘Obey your husbands.’”

“But your husband’s brother, who is the head of the family, urges you to read, and says he will provide books, and stand between you and your husband. Where is your husband?”

“Gone out.”

I did not see him to ask his permission; but I saw that it was lack of interest that made Altoon so careless; and I said, “Your name is Gold; but we will henceforth call you Lead, because you do not wish to shine. You can’t be Gold; for that shines. Now, Shushag [Susan], I wish you to read, even though you have several children, and show Altoon how careless she is.”

“Oh! you like her because she has your name,” said the laughing Altoon; “but you call me Lead.”

“Well, you don’t wish to shine when you can; and why should I not call you Lead?”

Food was then placed on a round copper table; and the elder brother with several others, Hohannes the helper, and the pastor from Ichmeh, sat down around it, placing a cushion for me. But I said, “It is not your custom to eat with women: I will go and eat with the sisters at the other end of the room.” — “Oh, no!” exclaimed several at once; and so I took my wooden spoon, and dipped into the common dish with them.

That evening we went to Shuhajie, several brethren following us some distance out of the village, and sending us away with many thanks. After crossing the Euphrates we had a steep ride for an hour, and then arrived at Shushaji, a large village situated under a high peak of old Taurus. The people were just coming out of their place of worship, and gave us a most cordial welcome.

(To be continued.)

THE STOLEN SALT; OR, NORAH'S TRIAL.

BY MISS C. E. ELY.

WHILE spending a few days recently at Havadorick, — a village on the steep mountain side near the city of Moosh, — I met with many interesting incidents. The history of Norah, an earnest Christian woman, impressed me very much; and I will try to tell you a little about her.

Norah was one of the first among the poor, ignorant women of that village to receive the truth; and about two years ago she joined the little church there. Norah's husband, who is very poor, is a shepherd, having the care of some flocks belonging to a monastery near Moosh, while Norah and her children stay at their rude mountain home in Havadorick. During my late tour, while Pastor Simon and I were there, Norah came to tell us of her trials. She said she felt very anxious about her husband and about her own soul. Then, with quivering lips and tearful eyes, she told us that she had a little salt in her house, which her husband had brought home on one of his visits; and she was sure it had been stolen from what had been given him to feed the sheep under his care. She said, "When my husband brought it home, I asked, 'How is it you have brought salt? Does the Vartabed know about it?' To which he replied, 'Why should he not know?'" But poor Norah knew better, and with a heavy heart laid it away, wishing she could find some way of restoring it without incurring the wrath of her husband or his employer. Said she, "That stolen salt has become a great burden to me; and I cannot enjoy my food or sleep while it remains in my house." She felt that the Lord had sent us to help her, and begged Pastor Simon to take it to the monastery.

After thinking the matter over, Pastor Simon said, "I

will go and tell the Vartabed all about it; and, if he wishes the salt, I will come and take it to him." Accordingly he went, and told Norah's story of the salt, and how sad and burdened she felt. The Vartabed, greatly astonished at the errand of the Protestant pastor, earnestly replied, "Do not bring it: I do not need it." The pastor requested the Vartabed not to put the shepherd in such temptation again, and not to let him know of their conversation, lest he should be angry with his wife, and beat her. The Vartabed readily promised, and expressed great surprise at what seemed to him the unusual conscientiousness of the "Protestant woman."

Pastor Simon had an interview with the shepherd, and, as gently as possible, begged him not to take any thing from the monastery for his own use. At first he was very angry, and said passionately, "I shall take and send all I choose; and I will turn the woman out of my house if she does not receive and use it. I will beat her! Is she making me out a thief?" After a little further talk, the man softened his tone, and said he would think about it. Norah, waiting with intense anxiety to learn the result of her confession, was greatly rejoiced to hear that the Vartabed had forgiven her; and when the burden, that had grown to be almost greater than she could bear, rolled away from her soul, she shed tears of joy.

I was greatly encouraged to see how earnestly this poor woman tried to do what was right. Many of her neighbors testified to her gentle, loving conduct in their midst. We earnestly bespeak the prayers of the friends of missions for Norah, and for many others who, like her, are trying to lead Christian lives in this dark land.

A letter just received from Miss Ely, speaking of an interesting revival in her school, will be given in the next number.

CHINA.

LETTER FROM MISS PAYSON.

WE make the following extracts from a letter written by Miss Payson of Foochow, to our auxiliary society in Newport, R.I. After speaking of the encouraging condition of her school, she says, —

“I went out to-day with my school-matron to visit the wife of a trunk-maker, who lives near our chapel. The poor woman is ill with consumption; and I have called upon her twice before, hoping to teach her something of the heavenly way. During my first call, while I was reading and talking to the wife, the husband, observing, I suppose, that I was trying to proselyte her, thought it his duty to indoctrinate me with his religious belief. He politely begged me to accept two small tracts containing idol prayers, and directions in regard to worshipping the divinity that presides over the sun: he also gave me some dried leaves which are used as a medicine in warding off the ill effects of the extreme heat of the solar rays. As I rose to leave, he called my attention to a row of shelves on which were arranged twenty or more diminutive idols, three inches in height, and ornamented with every hue of the rainbow. He also showed me a large idol in a niche, all the time having an air of great self-complacency, as if to say, ‘You rarely meet with so fine or large a collection in one house.’ To-day, when I called, I found the room almost filled with tables and shrines on which incense sticks were burning; flowers were shedding fragrance; and rows of cups and plates containing tea and various kinds of food were doing silent homage to the idols large and small.

“The supreme divinity Buddha received worship to-

day; and it was in his honor that this display of incense, flowers, and viands was made. I was convinced that this preparation was all the work of the man and not of the woman; for, when I told her it was of no use, she assented, and listened attentively to what I said to her of Christ and heaven, frequently repeating it to two of her neighbors who had come in.

“A short time ago I went to call on the family of a native preacher, who has just moved into a district where we missionary ladies had never visited. The apartment into which I was conducted was very small, but proved capable of holding about forty women and children, who crowded into it the moment I was seated, occupying every inch of standing-room. They came solely to see what I looked like, and how I was dressed; but I had my Bible pictures with me, and took good care that their idle curiosity should, on this occasion at least, prove a benefit to them. They were all greatly interested in the pictures, and listened with attention to my explanations and descriptions.

“I inquired of one dispirited-looking woman if she had ever heard of Jesus; and when she replied, ‘No: I never have,’ I wondered to myself what my life would have been if the light of my Saviour’s smile and the sound of his name had never illumed and cheered it. It gave me great pleasure to speak to them of their Saviour and Redeemer. ‘There is joy in the presence of the angels of God over one sinner that repenteth;’ and I think something akin to that joy thrills my heart when I am privileged to be the first to bear to some poor soul the good tidings of Jesus and his love.

“One of my pictures represented Christ restoring sight to a blind man; and a young mother, on seeing it, said in earnest tones, ‘I have a little blind child at home. If I ask

Jesus, will he make him see?" She was so eager, that I was quite grieved to tell her that such miracles were not performed now as when the Saviour was on the earth. I tried to console her by telling her to pray to Jesus to give skill to our missionary physician, and perhaps he could remove the child's blindness. I hope many of these ignorant women may yet learn to love this Saviour, of whom they have just heard.

"It strengthens and encourages me greatly to know that my work is so much in your thoughts and prayers. The stronger our faith and the more frequent our petitions, the sooner will come the blessing, — even salvation to these lost ones."

INDIA.

LETTER FROM MISS NORRIS.

RECENT letters from Miss Norris give encouraging accounts of her continued success in practising among the natives. During the first three months of her residence in Bombay, she had made over four hundred prescriptions, and visited about a hundred different people. She relates some of her experiences as follows: —

"My patients seem very glad to see me; and some of them are affected to tears when I tell them I am ready to do the best I can for them without pay. The rich people expect to give me a fee; and I am quite ready to take it, as it enables me to buy medicines and other comforts for the poor. I feel greatly encouraged in my work, from the fact that no missionary has ever had access to any of the houses I have visited. If I can first gain their confidence and gratitude, I may be able to exert a great influence over them.

“I must tell you about a death and burial scene that I witnessed not long since. The wife of one of Mr. Harding’s servants, who has been an invalid for some time, died last week. Mrs. Harding and I did all we could for her, visiting her many times during the day, and often in the night: but human means were of no avail; and, while we were with her one morning, she suddenly dropped away. They have a superstition that no one can die on a bed: so, when I told them she was dying, they took her off the poor little bed, and held her in a sitting posture on the floor, the old mother pounding her own head and screaming, meanwhile, to such an extent, that her husband, out of respect to us, commanded her to be silent. As soon as we left they called their friends together, and began to prepare the body for burial. They carried it outside the house, and kept little fires burning around it, while they were bathing it. I presume they burned some sort of incense. Then they wound a piece of bright yellow cloth around the body like a robe, and, throwing a red powder over the head, placed it on a rough bier constructed on the spot. The bier was carried to the burial-place on the shoulders of men, one going in advance with the incense, and the rest following. The husband walked bareheaded at the end of the procession, with a basket of rice and other food, which was to be thrown away when they were half way to the burial-place. The women remained sitting on the ground, wailing in a distressingly mournful manner, until one of the neighbors threw a pail of water over the mother, completely drenching her. She then went into the house; and no more was heard of her. I do not know why they drench with water; but it is one of their customs. I pitied these poor women: they have a weary time in this world, and no hope of a life beyond.

“This woman’s husband attends the mission chapel, as

all the servants do; and she herself often came to Mrs. Harding's prayer-meetings, but nothing had seemed to move her. We can none of us know what visions she may have had at the last; but let us hope that she saw clearly what had been all darkness before."

In a letter dated March 2, 1874, Miss Norris writes, —

"Last Friday I was called to visit a sick woman living in the family of a Brahmin priest who owns a miserable little temple near the house. He stood by my side while I prescribed for her, and seemed to approve of my treatment. But the young Brahmin who came for me kept the carriage waiting before the temple while he rang up the god to ask him to assist me in the cure. He has since been to tell me that his mother was better; but I do not know whether her recovery will be attributed to the god or to myself.

"I think I wrote you about the young woman whose parents thought she had an evil spirit,* and trusted to a native to cast it out. When they found that he was unsuccessful, the young husband forced them to bring her to me. I was able to benefit her in a very short time; and she is now quite well. Since then her mother and two other relatives have been to consult me about themselves; and the father assures me there are several more to come. They appear to have great confidence in me, and come and go as freely as though they had never refused me admittance to their house. The young husband, who is a teacher in Surat, is quite overcome with gratitude, and writes a long letter every week, telling me how much he wishes to do for me. He has no sympathy with the superstitions of his people; and I have hope that he will ultimately become a Christian."

* See April number.

Our Work at Home.

THE last report of the Home Secretary contains the following items that may be of interest to our readers: —

The Woman's Board has recently published seven leaflets, entitled, "The Need of Woman's Boards;" "Historical Sketch of the Woman's Board;" "An Organization in Every Church;" "The Best Modes of Raising Money;" "The Children's Army, How shall We Lead it?" "Go Forward;" and "She hath Done what she thought she Couldn't." As their titles suggest, they contain important information in regard to the past history of the Society, many valuable hints for the practical workings of auxiliaries; and it is hoped they may encourage some of the faint-hearted to do what they think they cannot. That they meet an urgent need, is proved by the fact that orders were received for more than twelve hundred in less than a month after their publication.

The weekly-pledge system seems to be growing in favor. In less than a year, nearly four thousand large envelopes, with the corresponding number of small ones, — forty-eight thousand, — have been sent out to different societies. Wherever the plan has been tried, the expression of approval has been almost universal.

The progress toward thorough organization in the home field is also quite encouraging. The branches, working through county vice-presidents and conferences, are looking forward to the time when there shall be a society in every church under their jurisdiction. Unless there is special reason to the contrary, it is recommended that all the auxiliaries that shall be formed within the limits of a branch

should become connected with it, and the money collected be sent through its treasurer. In this way the work is simplified, and the branch officers saved from embarrassment in providing for the work they have assumed.

The demands made upon the Woman's Board are constantly increasing; and to meet them the home workers will need all the wisdom and energy that can be brought to bear, all the appliances of system and organization, and, more than all, an earnest spirit of consecration and devotion to the cause.

MISSIONARY ITEMS.

ARRIVAL OF MISS PIERCE.

A LETTER, dated March 2, has been received from Miss Ellen M. Pierce, who left America for Aintab on the 7th of February. We make the following extracts:—

“Our slow and wearisome journeyings have come to an end at last; and I am really in Aintab. We reached Scanderoon on the 17th, and commenced our overland journey the next day. I found it much less fatiguing than I anticipated, although I had no just idea of the roughness of such a mode of travelling at this season of the year. When we forded the first river, the water came up to our stirrups, and the current was very strong. After this there was a constant succession of similar streams; and at one time, as far as I could see, there appeared to be nothing but water. Mr. Perry asked if I thought I was going to sea again on horseback; and it did seem much like it. But God has brought us safely through it all without the slightest accident. If I am successful in learning the language, I think I shall enjoy the work here very much. My heart is more and more filled with the importance of missionary labor, and the great results arising from it.”

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM APRIL 18 TO MAY 18.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Dennysville.—Mr. Peter E. Vosc, \$5 00
 Total, \$5 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas.; Exeter, Aux, \$2; No. Haverhill, Plaistow, and Atkinson, Aux's, to const L. M. Mrs. Mary B. Terry, \$25; Amherst, Miss L. F. Boylston, \$10; No. Haverhill and Plaistow, "We Girls," to const. L. M. Miss Harriette M. Terry, 25, \$62 00
 Hopkinton.—Aux., 5 00
 Meriden.—Mrs. Mary A. Bryant, 5 00
 Sullivan.—Cong. Ch. by Mrs. S. S. Drake, 8 35
 Total, \$30 35

C. Home Building-Fund.

New Hampshire Branch.—Keene, Aux., 1st Cong. Ch., \$25; Exeter, Aux., 1st Cong. Ch., \$32.60; 2d Cong. Ch., \$34; Three ladies of Frankestown, 2; Manchester, Hanover St. Ch., towards dormitory, to be called "Memorial Room," \$100, \$193 60

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas.; St. Johnsbury, So. Cong. Ch., Henry Fairbanks, Treas., \$21.75; Georgia, Aux., \$5.30, \$27 05
 Total, \$27 05

C. Home Building-Fund.

Vermont Branch.—Lower Waterford, Aux., \$12.50; Rutland, Mrs. V. Terry, \$3, \$15 50

MASSACHUSETTS.

Andover.—Aux., towards Bible-reader in India, \$50 00
Boston.—Howard and Walter Field, \$1.53; Central Ch., Miss E. A. Fay, \$10.00; Berkeley St. Ch., "Weekly Pledge," \$11.75; Family Miss'y Concert, \$10, 33 28

Boston Highlands.—Highland Ch., Mr. Wiswall's S. S. Cl., towards pupil in Mrs. Edwards's sch., 8 25
Cambridge.—"Little Jewel Seekers" of 1st Cong. Ch., 5 00
Charlestown.—Charles W. Stoddard, \$1; Winthrop Ch., of which \$25 to const. L. M. Miss Mary Anne Trowbridge, \$32, 58 00
Clinton.—Aux., 13 66
Dedham.—Aux., Miss Emma H. Browne, Treas., for native teacher in Japan, 91 00
Dorchester.—Village Ch., Aux., for support of Erfdem, 64 45
Easthampton.—Aux., Mrs. A. M. Colton, Treas., 4 50
Everett.—"Crusaders," by Emma F. Reed, towards pupil in Harpoot Fem. Sem., 27 85
Foxboro'.—A. K., 1 00
Holliston.—Aux., for pupil in Miss Ashley's sch., Mahratta Mission, 30 00
Ipswich.—1st Parish Aux., Miss L. A. Caldwell, Ass't Treas., 25 00
Jamaica Plain.—Central Cong. Ch., S. S. "The Young Climbers," towards Miss Seymour's sch., 2 50
Lexington.—Hancock Ch. Aux., Add'l., 6 00
Littleton.—Ladies Mission Circle, Mrs. Jas. C. Houghton, Treas., 13 00
Lowell.—Aux., to const L. M. Mrs. Sullivan L. Ward, 25 00
Ludlow.—Aux., 33 00
Marblehead.—"Youths' Christian Association," towards pupil in the Madura Mission, 7 00
Moniague.—"Mission Helpers," for general expenses of the Const. Home, 17 75
Newton.—Eliot Ch. Aux., for salary of Mrs. Capron, 551 00
North Brookfield.—Cong. Ch. to const. L. M. Mrs. J. E. Porter, 25 00
Salem.—Crombie St. Ch. towards two pupils in Mrs. Edwards's sch., \$50; So Ch. "Juvenile Soc.," to const. L. M. Miss Susie Driver, \$25, 75 00
Somerville.—Free-will Offering, 2 00

<i>Spencer.</i> — Aux., with prev. contri. to const. L. M. Mrs. S. C. Dyer,	8 50
<i>Springfield.</i> — Aux., Miss H. S. Buckingham, Treas., of which \$25 by Mrs. D. P. Smith to const. L. M. Miss Margaret Bliss, towards salary of Miss Talcott,	450 00
<i>Springfield, West.</i> — 1st Cong. Ch., "Mite Gatherers," of which \$60 for two pupils, one in Mrs. Edward's sch., one in Mrs. Bissell's sch., Ahmednuggur,	63 00
<i>Westminster.</i> — A Friend,	5 00
<i>Worcester.</i> — Woman's Miss'y Asso., F. W. Sweetser, Treas., Plymouth Ch., \$36; Union Ch., of which \$25 by Miss Fannie J. Willis to const. herself L. M., \$25 by M. W. Brown to const. L. M. Miss Mary Brown, \$25 by Mrs. L. J. Knowles to const. herself L. M., \$25 by Mrs. C. Washburn to const. L. M. Miss Melinda Rankin, \$275.25,	311 25
Total,	\$1,986 99

C. Home Building-Fund.

<i>Boston Highlands.</i> — Highland Ch. Aux., of which \$25 to const. L. M. Mrs. Sam'l W. Hall; \$25 by Mr. Moses H. Day, to const. L. M. Mrs. Day; \$25 by Mr. Stockwell, to const. L. M. Mrs. Stockwell; \$25 by Mrs. Bond, to const. herself L. M.,	127 00
<i>Middleboro'.</i> — Aux., by Mrs P. B. Drake,	32 00
<i>Woburn.</i> — Aux., Mrs. Adkins, Treas.,	25 00

CONNECTICUT.

<i>Colchester.</i> — Aux., add'l, Miss J. B. Wheeler, Treas.,	1 10
<i>Darien.</i> — "Ox Ridge Mission Circle,"	1 00
<i>Greenwich.</i> — "Bearers of Light," towards pupil in Mrs. Edwards' sch.,	26 00
<i>Middletown.</i> — Aux., So. Cong. Ch., Mrs. N. S. Stiles, Treas.,	67 00
<i>Norfolk.</i> — A Friend,	1 00
<i>Portland.</i> — Martha White,	5 00
<i>Watertown.</i> — Of which \$175 from Friends to const. L. M's. Emily M. Hotchkiss, Susan Hotchkiss, Nellie Baldwin, Mary Jane Minor, Mary E. Allyn, Sarah M. Baldwin, Henrietta Eldridge,	200 00
Total,	\$301 10

NEW YORK.

<i>Camden.</i> — Mrs S L. Smith,	\$5 00
<i>Saratoga Springs.</i> — 1st Cong. Ch., Aux.,	7 00
Total,	\$12 00

PENNSYLVANIA.

<i>Philadelphia Branch.</i> — Mrs. W. E. C. Wright, Treas., East Orange, Aux., \$12.50; Montclair, Aux., \$50; Mrs. Fred. Bull, to const. L. M. Miss Mary Laman Van Lennop, \$25; "Montclair Blossoms," for Miss Gouldy at Japan, \$25; Philadelphia, "Golden Links," towards salary of Miss Gouldy, \$80; Mrs. Chas. Burnham, to const. L. M. Mrs. L. O. Smith, \$25; "Carrier Doves" for Agave at Const. \$10; "Snow Flakes," \$2; Baltimore, Aux., \$80; Orange, Aux., \$18.68; "Orange Buds," for Rebecca, \$10; Jersey City, Aux., \$50; Washington, Aux., \$59; Paterson, "Mountain Crystals," \$5; Mrs. Burdett Hart, \$10; Mrs. Souder, \$2; Mrs. Sinclair, \$10; Mrs. Sheppard, \$4; Mr. and Mrs. Fairchild, \$1; Three ladies, \$3; An. Members, \$13,	\$495 18
Total,	\$495 18

C. Home Building-Fund.

<i>Philadelphia Branch.</i> — Montclair, N. J., Mrs. Edward Sweet,	\$100 00
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OHIO.

<i>Geneva.</i> — Mrs. S. Kingsbury to const. herself L. M.,	\$25 00
Total,	\$25 00

WISCONSIN.

<i>Monderi.</i> — Woman's Miss'y Soc.,	\$1 00
Total,	\$1 00

MINNESOTA.

<i>Rushford.</i> — Arthur Snell and his little brothers,	\$1 00
Total,	\$1 00

Donations,	\$2,934 67
C. Home Building-Fund,	493 10
"Life and Light,"	293 50
"Echoes,"	42 50
Weekly Pledge,	11 00
Leaflets,	10 08

Total, \$3,784 85

MISS EMMA CARRUTH, *Asst. Treas.*

Department of the Interior.

DAKOTA MISSION.

LETTER FROM MISS BISHOP.

FORT SULLY, April 10, 1874.

IT is nearly six months since I arrived at Fort Sully in company with Mr. and Mrs. Riggs. For the past four months we have been on the west side of the Missouri, in the comfortable little log-house at Hope Station. There are two Indian villages quite near. The natives, in their gay apparel passing back and forth, and often calling, especially at meal-time, do not give us much time to feel lonely. The days pass quickly, filled with work, much of which is of necessity very commonplace. But each day and week brings also its special duty. Sometimes it is a woman or girl desiring to be taught our way of doing work: again, it may be some sick one to be visited. Not a day passes but those call to whom our sympathies go out, and toward whom are extended the expressions of interest and good-will that can be given with very few words. They well appreciate and know how to give a smile. The offer of a chair, the sight of the pictures in my album, with the few words of explanation I am able to give, highly gratify them. I long to be able to speak their language: they so much need to know the story of "Jesus and his love." The sewing-class on Wednesday and Saturday afternoons of each week is a busy, enjoyable gathering. The number in attendance is not large, varying from five to fifteen. With the cutting, basting, and oversight of each girl's work, one could not well attend to more. The bell is rung

at two o'clock, the hour to begin work. However, they do not always wait for the signal, occasionally getting even a day ahead. For instance, this week they came on Tuesday instead of Wednesday. First arrived five girls, the oldest fourteen years of age. I said, "To-morrow is the day;" but, as they were quite anxious for the work, I told them, with the aid of signs, that, after I had completed the washing of the dinner dishes, they should have it. One, Madaline, who has learned something of our ways, then offered to wipe the dishes; and they were soon finished. She then went with me up-stairs to the little white trunk where the work is kept. As I took out the bundles, she received and carried them to the sitting-room. The work is now distributed, each one receiving the bundle to which is attached her name written on a slip of paper. Then one girl is assisted in putting the skirt and waist of a dress together. Others have dresses cut sack shape, needing basting. Another is putting together the patchwork she has made; and suitable squares must be found. Others arrive till the number is a dozen. Now a dress is cut and basted for a woman to make for her babe. It is an odd-looking sewing circle; but there are those among them that I love; and all are interesting. The brightly painted faces of some, the long and heavy ear-jewels of bone and beads, the necklaces similarly made, the gay red, green, black, or blue blankets, the short, scant, ill-fitting gowns, but most of all the faces, hands, and clothing that have not felt cleansing soap and water for a long time, remind me forcibly that I am among a heathen people. Occasionally our hearts are gladdened by signs of improvement. Mrs. Riggs says, "Be-ji-hu-ta-win has washed her own and her baby's face."—"Yes; and some of the girls are coming with cleaner faces, and hair smoothly combed." One woman's dress is *clean* to-day, washed, but not ironed. Madaline is a half-breed, and seems to desire a

different life from that she is leading, living in an Indian family. A few days ago she came to borrow a flat-iron, — which was gladly lent her, — saying she had washed a dress, and wished to iron it. After an hour or so, she came back arrayed in smooth, clean clothes. You would appreciate this if you could see the many dirt-brown dresses, and know that they were originally white cotton cloth.

You say, "Tell us how we can help you." By praying for these people, especially for those that are looking towards a better life. I also feel the need of your prayers, that I may abide in Christ, and he in me.

CHINA.

EXTRACTS FROM MISS PORTER'S LETTERS.

YOU remember I had planned to send Mrs. Ho's brother to Shantung for her, and perhaps to have her go to be with Mrs. Williams as a servant, pupil, and helper in the work for women. Various detentions occurred; and it was not until about a month ago that they reached here. To my great surprise, they brought with them their sister, Mrs. Chang, of whom I wrote you as being such an interesting Christian. She said she had come to receive further instruction, and had brought means for her own support. I was exceedingly surprised that her husband had allowed her to leave home; but she assures me that she came with his entire consent. She staid here with me for a week or two. I gave as much time as I could each day to reading with and teaching her; and then I took her to Tung Cho to be under Miss Andrews' care. She is studying very diligently. Her sister went at once to Kalgan; and Mrs. Williams finds her a real help both in the family and in the outside work. Pray for these sisters, that they may be

taught of the Spirit, and so prepared to do much for Christ among their own people.

Jan. 24, 1874. — Soon after Mr. Stanley's return he visited the villages in Shantung where my brother and I went last summer, and baptized several of the persons in whom we were interested. Perhaps you remember the family of one of the church-members, Mr. Heu, where the women staid half the night to listen to the truth. The oldest daughter was betrothed to a heathen, and felt she could not profess her faith in Christ without exposing herself to much suffering. Her only answer to what I said about it was, "I *do* love Jesus; but what can I do?" Her mother, two aunts, herself, and a younger sister were all baptized by Mr. Stanley.

The most hopeful feature of our work this winter is the interest of a number of persons in the country district south of Pau-ting-fu, the capital of the province of Chi-li. Mr. Pierson and Dr. Treat, who have been living at Pau-ting-fu, have made several tours in that direction; and five or six persons have been baptized. Mr. Holcombe and Mr. Myron Hunt are now, with Mr. Pierson, making an effort to secure premises in that city. We hoped to have a place there before the next annual meeting; but as yet nothing has been accomplished. They are unwilling either to sell or to rent to foreigners. But we never expect to gain a footing anywhere without *long patience*. If God will to commence the building of the spiritual house in that region, in his own time the way will be opened for the residence of his servants.

We had an interesting week of prayer. The meetings both for foreigners and Chinese seemed to me warmer and more full of feeling than in former years. We held daily meetings with the women and girls; and I had some pleasant talks with those who hope they have this last year given their hearts to the Saviour.

TURKEY.

LAST WORDS OF SETKA.

BY MISS MALTBIE.

SETKA was a Bulgarian Bible-reader who died at Yamboul, European Turkey, Dec. 2, 1873. Some account of her is given by Miss Maltbie in the June number of "Life and Light."

"When the friends began to consider Setka's illness dangerous, Triako, a helper, asked her if she felt willing that God's will should be done in regard to her. She replied, 'Whatever Jesus wills to do, I am ready. I have never been so sick before. Perhaps God wishes to try me by this sickness. Let him try me. Let his will be done.' When some one referred to her suffering, she said, 'Jesus lightens my sickness.' Triako asked her if she wished to leave her work, and go home to heaven. She replied, 'I do not wish to leave my work.' — 'Do you wish to stay here, or go to Jesus?' — 'I am ready to go or stay.' — 'Which would you choose?' — 'To go to Jesus.'

"In answer to the question, 'Is Jesus near?' she said, 'Yes, very near.' — 'How do you know that he is near?' She said, 'Because he has never withdrawn himself from me.' — 'But will you not separate yourself from him?' — 'I am always *drawn* near to him.' At another time, 'Have you peace?' — 'I have.' — 'In whom?' — 'In God is my peace. In my conscience I have not peace; but in Jesus I have sweet peace.' Once she asked Triako to pray that her death might be to the glory of God. Her last prayer was, 'Sanctify me, thou all-perfect One.' Her message to the girls was, 'Be watchful;' to her brother, — a graduate of Robert College, and unconverted, — 'If I could, I would write him that I have lost *nothing*, but have

gained the most precious treasure, *Jesus.* When apparently dying, some one asked, 'Are you afraid to die?' She said, 'No. Death is not fearful: it is pleasant, because *Jesus* my dear friend is near: he sustains me. Do not the Scriptures say, "Blessed are the dead who die in the Lord"?' — 'Is it dark about you?' — "Thy word is a lamp unto my feet, and a light unto my path." Triako asked if he should not pray to *Jesus* to take her to himself. At first she said 'Yes;' but when he knelt to pray she said, 'Wait. It will not do to pray so. When *Jesus* wills, *then.*'"

INDIA.

CHRIST, THE BURDEN-BEARER.

BY MISS S. POLLOCK.

THE way in which the native Christians of India speak of Christ shows that they lay hold upon him as a present help.

In that country a burden is almost invariably carried upon the head; and, if very heavy, it is almost impossible for the burden-bearer to lift it to its place herself; some friend must help her. So when the burden is once raised, she dare not lay it down, because she is not able to lift it up again. Therefore we often see by the roadside two rough slabs of stone driven into the earth, about the height of a woman's head, with another slab laid across the top. The weary one can draw near this stone, transfer her load to this support, and rest her aching head and neck.

This they use as a figure of Christ, calling him "the Stone that bears the burden."

Home Department.

THE EVANSTON WORKERS.

OUR work has been aptly compared to a river of many sources, — many silver threads; and we head our little article with the name of one of these tributaries. It rises in Evanston, Ill., and is no sluggish stream. It does not “gloom nor glide,” nor lose itself in desert sands, but is a swift, active brook, with a strong current. We saw it a few weeks since, just at its confluence with the main river, when it was gathering up its strength in one of those annual freshets called fairs. Lovely flowers adorned its banks; and fair maidens cast in as offerings the work of their hands. It bubbled and laughed and sparkled; and when the goddess who presides over these streams, and who is called, in deference to this practical age, the treasurer, counted up the proceeds, they amounted to over one hundred dollars for the school in Kobe, Japan, and a delightful evening for all in attendance.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM APRIL 15 TO MAY 15, 1874.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.	MICHIGAN.
<i>Cleveland Heights.</i> —Aux., Mrs. Fannie Lampson, Treas., \$22 00	<i>Charlotte.</i> —Aux., to const. Mrs. Eva A. Hickok a L. M., Mrs. A. C. Lacy, Treas., \$25 63
<i>Lafayette.</i> —Aux., Mrs. E. J. Phinney, Treas., 10 00	<i>Detroit.</i> —Aux., for salary of Mrs. Coffing: \$96 from 2d Ch. Aux., to const. Mrs. Nancy A. E. Nutting, Miss Sarah A. Cochrane, and Mrs. Ellen F. Kitchum L. M's.; \$50 from 1st Ch. Aux., to
<i>Marietta.</i> —Aux., for the support of Paucha Dachora of Samokov, M. E. Shipman, Treas., 25 00	
Total, \$57 00	

const. Miss Adelaide E. Coe and Miss Jerusha Sylvester L. M's.; Mrs. E. J. Hinsdale, Tr.,	146 00
<i>Noble Centre.</i> —Mrs. Henry Bogardus,	5 00
<i>Olivet.</i> —Aux., for salary of Mrs. Watkins at Gaudalajara, Mex., Mrs. M. Barrows Green, Tr.,	37 00
Total,	\$213 63

ILLINOIS.

<i>Aurora.</i> —Aux., \$17.67; Little Workers, \$4.50; Mrs. Ruggles and Mary K. Ames, Treas's,	\$22 17
<i>Blue Island.</i> —Aux., Mrs. J. P. Young, Treas.,	11 73
<i>Chicago.</i> —47th St. Ch. Aux., for the Bridgman School, Mrs. L. C. Purington, Treas., \$22; Leavitt St. Ch. Aux., to const. Mrs. Charles Snow a L. M., Mrs. J. R. Dewey, Treas., \$25; New England Ch. Aux., for the salary of Miss Chapin, Mrs. Hjortsberg, Treas., \$26.68,	73 68
<i>Evanston.</i> —“Nimble Fingers” and “Little Workers” of the Cong. Ch., for the Home in Kobe, Japan,	120 00
<i>Granville.</i> —Aux., Mrs. L. K. Warren, Treas.,	10 00
<i>Jefferson.</i> —Aux., Mrs. S. C. Burdard, Treas.,	6 75
<i>Payson.</i> —Aux., Ellen Thompson, Treas.,	9 20
<i>Peru.</i> —Aux., Mrs. E. M. Brewster, Treas.,	6 85
<i>Princeton.</i> —Aux., Mrs. Converse, Treas.,	6 50
<i>Roseville.</i> —Aux., for a scholarship in the Samokov Sch., Mrs. John A. Gordon, Treas.,	7 70
<i>Wheaton.</i> —Aux., \$14.50; “Busy Bees,” \$3; for salary of Miss Dudley of Japan, Mrs. J. M. Chapman, Treas.,	17 50
Total,	\$292 08

WISCONSIN.

<i>Berlin.</i> —Aux., Miss L. White, Sec.,	\$10 80
<i>Broadhead.</i> —Mrs. Ursula W. Matter,	5 00

EVANSTON, May 15, 1874.

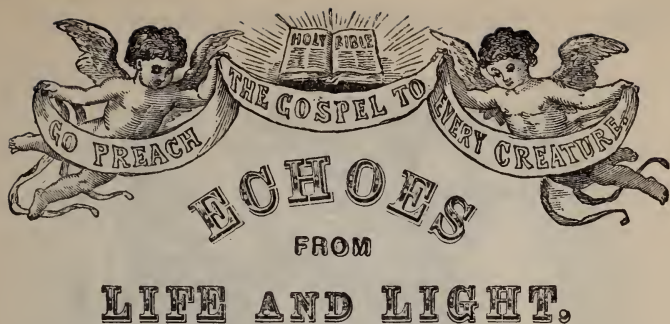
<i>Fond du Lac.</i> —Aux., Mrs. W. B. Barkus, Treas.,	27 83
<i>Milwaukee.</i> —Spring St. Ch. “Mission Band,” to be applied to the salary of Mrs. Watkins of Mexico, and with other contributions to const. Mrs. Wm. Millerd, Mrs. Mary H. Streckewald, Miss Fanny Burnell, and Miss Ida Shadbolt L. M's., by Miss Helen F. Brace,	80 00
<i>Racine.</i> —Aux., for the Manissa Sch., Mrs. F. A. Miller, Treas.,	70 00
<i>Sparta.</i> —Aux., for a scholarship in the Manissa Sch., Mrs. H. E. Kelley, Treas.,	19 00
Total,	\$212 68

IOWA.

<i>Breckenridge.</i> —“Earnest Workers,” Ella Pierce, Treas.,	\$5 00
<i>Chester.</i> —Aux., for support of Teuna of Samokov,	19 00
<i>Davenport.</i> —Aux., Mrs. Mary E. Wing, Treas.,	13 60
<i>Des Moines.</i> —Aux., \$29.25; for salary of Miss Hillis; S. S., \$21.60 for scholarship in Miss Porter's school,	50 85
<i>Fairfax.</i> —Aux., Mrs. L. M. Hedges,	32 00
<i>Fairfield.</i> —Aux., Mrs. David Webster, Treas.,	9 00
<i>Hampton.</i> —Woman's Cent Soc., Mrs. Anne Beed, Treas.,	6 00
<i>Kellogg.</i> —Mrs. A. N. Hassell,	1 00
<i>Keokuk.</i> —“A few ladies,” by Mrs. R. A. Wesson,	16 00
<i>McGregor.</i> —Aux., \$11; Anne P. Daniels sch. prize money, \$1; for support of Bible-readers in Harpoot, Mrs. R. Grant, Tr.,	12 00
<i>Osage.</i> —Aux., Mrs. T. O. Douglass, Sec.,	6 11
<i>Seneca.</i> —Mrs. S. A. Littlefield,	4 50
<i>Toledo.</i> —Aux., for the sch. at Hadjin, Mrs. E. N. Barker, Sec.,	15 70
Total,	\$190 76

MINNESOTA.

<i>Minneapolis.</i> —Plym. Ch. S. S.,	\$40 00
Total,	\$1,005 75



JULY.

PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1874.

RESCUE OF A CHINESE CHILD.

BY MRS. J. W. TYLER.

THE captain and mate of an English ship, waiting for a cargo in a Chinese port, took a small boat one day, and went on shore to explore the beautiful land of flowers, which looked so charmingly from the harbor. The Chinese are very fond of flowers, and cover some of their hills with many varieties of brilliant-colored azalias, poppies, pinks, honey-suckles, roses, and other lovely flowers, which fill the air with spicy fragrance. The captain climbed the steep bank upon the beach; and the strange group in this picture came in view. Three Chinamen with spades were hastily shovelling the sand and stones upon the beach, in which they had made an excavation to bury an infant child alive. The captain and mate shouted, and waved their hats, as they heard the cries of the child; and one of the men looking around saw the strangers approaching, and gave the alarm to his companions, who paused in their dreadful work until the captain



W. W. W. P.

RESCUE OF A CHINESE CHILD.

reached them, and, sword in hand, rescued the child, restoring it to the arms of its faithful nurse, who stood near by in helpless grief, beholding her innocent charge in the horrible sand-pit screaming in vain for relief.

The father and mother were at a little distance, standing with their sacrifice of cooked meats and other offerings to be placed upon the grave, and afterward taken home to be eaten by the men who had buried their child. The captain ascertained that the parents were poor people, and did not wish to provide for this little daughter's wants; and, as their government tolerates the destruction of girls by burying alive or drowning, unless they prefer to sell them for slaves, these ignorant parents had chosen to take their child's life in this way.

The mother, not entirely unmindful of her little daughter's future welfare, according to Chinese custom had brought clothing and perhaps money to be burned upon its grave.

The Chinese believe that money or any thing they choose to make in their bamboo paper, and burn upon the graves of their friends, will be transferred to them in smoke, and turn into the articles they represent, in the spirit world. They prepare model houses and lands, paper horses, sedan-chairs filled with outfits of paper clothing kites, lanterns, fans, and every thing they imagine will contribute to celestial comfort and happiness. Only think, dear children, of the strange customs of these people, and what a sad fate a little girl may have in China! They do not know who loves little children, and who died to save them. They have never heard

“that sweet story of old, —

When Jesus was here among men,
How he called little children as lambs to his fold;”

or that other song that you sing in sabbath school, —

“Around the throne of God in heaven.”

Will you not remember these poor Chinese children, and give some of your money to buy Bibles for them, and help us send missionary ladies to teach about Jesus, who has prepared mansions and robes and crowns and harps for all his dear children in heaven ?

A CONVERTED MOHAMMEDAN.

BY MISS S. L. WOOD.

A CONVERTED Mohammedan, as seen in the picture, is one who formerly worshipped Mohammed, the false prophet, but who now believes in Jesus Christ, the true prophet and Saviour of the world.

Many strange stories are told about Mohammed. His followers believe that when he was born he raised his eyes to heaven, and said, "God is great. There is no God but one; and I am his prophet;" that, at one time, the angel Gabriel took him to Jerusalem on a wonderful white horse that could talk, where he was shown many strange things: from there he was taken into heaven on a ladder of light, and, standing in the presence of God, received instructions for the new religion. Fifty prayers were given him for his followers to repeat each day. The number was afterward reduced to five, which are still used.

There are many mosques or churches built by them, some of them very beautiful, with tall, slender minarets, from which the muezzin — the man appointed to this duty — calls out the time of prayer at sunrise, noon, three o'clock, sunset, and an hour and a half after sunset. Various forms are used. In the morning these words may be heard, always in Arabic: "God is great. Come to prayer;" "There is no god but God; and Mohammed is the prophet of God. Come to prayer;" "Prayer is better than sleep: come to

prayer." Many pay little heed to these calls, just as in this country only the few seem to hear the bells as they call the people to the house of God. Men are often seen,



however, kneeling by the roadside, their faces turned toward Mecca, the city where Mohammed was born twelve hundred years ago. At times they bow their heads to the ground,

then stand erect with hands outstretched to heaven, then again pour water upon their hands, all the time repeating prayers from the Koran, the Mohammedan Bible.

The Mohammedans are neither Christian nor heathen. They worship God, but do not believe in Christ the Son of God. Instead of the Bible, they have the Koran. They give a great deal to the poor, and are very kind to dumb animals; all such acts being expected to add so much to their reward in the other world. Many will place little stone troughs by the side of the street, keeping them full of water for the dogs.

Now the missionaries are sent to the people among whom the Mohammedans live; and we read in "Life and Light" and "Echoes" of the wonderful success God has given them. Some of the gospel truth will reach the poor deluded followers of this false religion, and may bring them to believe on Jesus as their Saviour. Bring your offerings, then, dear children, and do not forget to pray that these people may be inclined to read the Bible instead of the Koran, and to come to Him who alone can forgive their sins.

MISSION-CIRCLES.

ACKNOWLEDGMENTS.*

NEW HAMPSHIRE. — *North Haverhill and Plaistow.* — "We Girls," \$25.00.

MASSACHUSETTS. — *Boston.* — Howard and Walter Field, \$1.53.

Cambridge. — "Little Jewel Seekers," \$5.00.

Charlestown. — Charles W. Stoddard, \$1.00.

Everett. — "Crusaders," \$27.85.

Jamaica Plain. — "The Young Climbers," \$2.50.

Marblehead. — "Youths' Christian Association," \$7.00.

Montague. — "Mission Helpers," \$17.75.

* The \$20.15 previously acknowledged from Little Workers, Ashland, Io., should be Ashland, Neb.

North Weymouth. — Arthur M. Dow and little sisters, .55.

Salem. — Juvenile Society, \$25.00.

Springfield, West. — "Mite Gatherers," \$63.00.

CONNECTICUT. — *Darien.* — "Ox Ridge-Mission-Circle," \$1.00.

Greenwich. — "Bearers of Light," \$26.00.

New Britain. — "Little Givers," \$18.00 (should have been acknowledged in the June number).

PENNSYLVANIA. — *Philadelphia Branch.* — "Montclair Blossoms," \$25.00; Philadelphia "Golden Links," \$80.00; "Carrier Doves," \$10.00; "Snow-Flakes," \$2.00; "Orange Buds," \$10.00.

MINNESOTA. — *Rushford.* — Arthur Snell and his little brothers, \$1.00.

ILLINOIS. — *Aurora.* — "Little Workers," \$4.50.

Evanston. — "Little Workers," \$60.00; "Nimble Fingers," \$60.00.

Wheaton. — "Busy Bees," \$3.00.

WISCONSIN. — *Milwaukee.* — "Mission Band," \$80.00.

IOWA. — *Breckenridge.* — "Earnest Workers," \$5.00.

Des Moines. — Sabbath School, \$21.60.

McGregor. — Anne P. Daniels, school prize money, \$1.00.

MINNESOTA. — *Minneapolis.* — Sabbath School, \$40.00.

ECHO FROM EVANSTON.

EVANSTON, ILL., May 11, 1874.

DEAR ECHOES, — Word came to us a little while since, that it was proposed to establish a "Home" in Kobe, Japan; and we want you to echo back this message: that "Nimble Fingers" and "Little Workers" would like to contribute the first hundred dollars towards starting this "Home." We have earned all this money by our own work; and at first some of us thought we had better use it for the benefit of little forlorn children in Chicago, of whom there are a great many, who would either grow up in ignorance and wickedness, or perhaps die of neglect, if kind people did not care for them.

But, when we remembered how *many* good people there

are who are glad to teach the ignorant and relieve the misery of those right about them, we thought perhaps it would please the dear Saviour if we sent *our* contribution far over the water, to teach those who have never heard the name of Jesus, of his almighty love for them. So here it is, nearly a hundred and twenty dollars, the result of our winter's work.

We want very much to know more about these little Japanese girls ; and we are going to ask some of them to write to us. And they need not ask their teachers to translate these letters, either, before sending them ; for we have a Japanese boy in our Sunday school who can read them to us ; and we want real Japanese letters.

We hope you will be able to echo back a great many similar messages about this "Home" in Kobe, and that all the money needed for it may soon be sent.

ENIGMA.

BY M. E. G.

I AM composed of 28 letters. Give your 17, 9, 25, 11, 12, to Jesus to keep ; your 24, 10, 15, 16, 28, to him to use ; your 13, 21, 6, 28, to him to wash away ; your 1, 5, 19, 3, to him to destroy ; your 8, 18, 4, 20, to all who need it. Think not of 23, 14, 2, 6, for yourself in this world, or of the 27, 14, 22, 7, 9, 11, which may come to you in his service ; but use all your powers to 1, 21, 26, soldiers for his army. If all the little readers of the "Echoes" do this, I know they have my *whole*, and are earnest workers in the missionary cause.

ANSWER TO ACROSTIC.

Helpers.

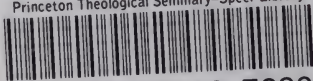
We have received correct answers to the acrostic in the May number from A. F. M., Milwaukee, Wis. ; M. F. K., Mt. Vernon, N. H. ; also an additional answer to the enigma in the February number from A. D. B., Detroit, Mich.

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Life and Light for Woman

Princeton Theological Seminary-Speer Library



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